ARAMBE FLAME

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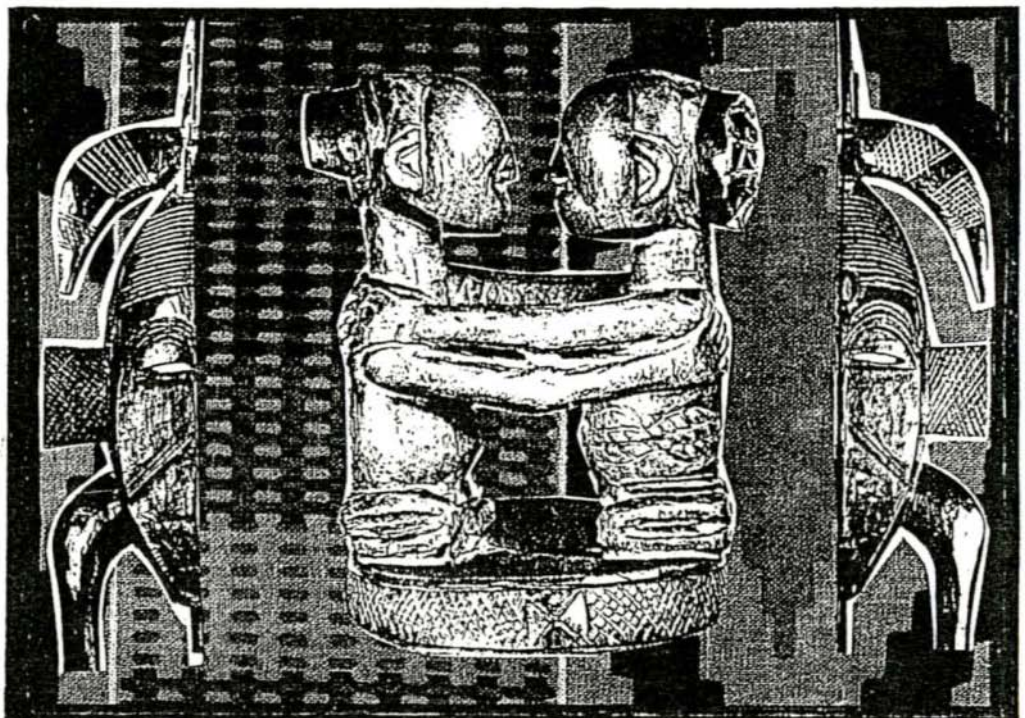

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

A few months ago when the t.v. networks announced their fall schedules, Kweisi Mfume, president of the N.A.A.C.P., blew up, blasting the network executives for offering menus of t.v. fare that did not reflect the "racial" demographics of the U.S. The schedules were referred to by some as a "white-out," a "step backward" in "racial" progress in media. Mfume publicly threatened a boycott of t.v. The networks, reminded by this uproar that Africans in this country watch a lot of television and represent a substantial return on advertising investments, hurried back to the proverbial "drawing boards" to "blacken up" the fall schedules. Plus Mfume's tough words caught them off-guard and caused them some embarrassment. Liking to be looked upon as enlightened and "racially" sensitive, these executives had/have an image to protect. And when the National Association of Hispanic Journalists, the National Asian Pacific American Legal Consortium, and other major organizations representing people of color joined with the N.A.A.C.P., this gave the networks more motivation to tighten up their act.

Since the initial uproar, there have been a number of meetings between Mfume and others with t.v. representatives. To some extent, the focus of protests has shifted from the question of how many acting roles there are for Africans and other people of color to one of the number of people of color in decision-making positions in t.v.-industry board rooms. This shift stems both from networks' quick adding of people of color to current program casts and a conclusion arrived at by various critics of the industry that the **under**representation of people of color on the small screen is a function of the vast **over**representation of European males in the industry corporate suites. The main explanation being put forward goes like this: "These white guys who are the decision-makers, movers and shakers, and so forth comprise an old-boy network. They look alike, think alike and, without necessarily being racist, develop, approve, and schedule programs that feature characters and themes reflecting their color and interests."

Except for the "without necessarily being racist" part, this explanation is sound enough. So the "demands" that the t.v. networks put more people of color into some driver's seats would seem to be reasonable and present at least a partial solution to the problem of a t.v. land that is not representative of the "American cultural mosaic."

But Kweisi needs to slow his roll. He done woke up and smelled the coffee. But the coffee he's smelling is weak. Is the fact that people of color aren't represented on the cube in proper proportion to our percentage of the nation's population really the major problem? Or is it that the characters--however many there are--played by Africans contribute to the continuing deteriorization of our African minds? If this is the major problem, having more people who look like us in the t.v. industry's seats of control and influence is not going to mean much. The European good ol' boys, European-supremacist("racist") as they are, won't look upon the idea of adding a larger splash of color into their mix as a crisis. They'll simply bring some "colored" players into the game who think like **they** think, share the **same** interests, and are ready to follow **their** game plan. Nothing complicated about that.

There aren't **too few** African characters on the cube who are grinning and shuffling, acting like Europeans in "black" face, and/or otherwise contributing to the process of our

Mad TV

cultural de-Africanization, but **too many**. Television, as it is presently constituted, isn't an education and enlightenment industry. It's an **entertainment** industry. And the Europeans who control it decide what is entertaining and what aint. And whether, by **conscious** design or not, it is an industy of attitude influencing and making, of manipulating of emotions. At the same time, it is a product-selling vehicle.

The N.A.A.C.P.'s push for more Africans on television amd more in the industry's board rooms is not worthless. The fact that there are Africans in these roles and positions, and the possibility that there will be more, does give us opportunities to try to influence them to move in an Africentric direction. But we have to be realistic and understand the power that materialism has over people in this society and the power that the desire to be accepted by Europeans has over some of **our** folks in particular. As long as Europeans are the bosses, Africans who work for them are going to tend to do things the Europeans' way.

In just a few weeks, many of us will be observing Kwanzaa and, with varying degrees of seriousness and sincerity, rededicating ourselves to Kwanzaa's Nguzo Saba(Seven Principles). Whoever be kicking it with Brother Mfume on a regular basis might want to sit down with him and drop science on the Nguzo Saba--the second principle in particular: kujichagulia(self-determination). While Mfume is trying to pressure certain Europeans into doing what **they** have the power to do, he could be putting in work to urge **us** to do what **we** have the power to do. And when it comes to the cube, there are at least two major things we have power over: how much television we watch and the degree to which we use our economic resources to develop and broadcast television programs for and beneficial to **us**.

As to how much television we watch, the answer is: too much. And the technological process involved in our checking out the cube is about as basic as a thing can be. We push the on/off button and the channel selection button. And those of us with couch-potato tendencies use the remote to accomplish these basic feats. We don't have to ask

any network executives if we may turn on our televisions or tune into their particular programs. As the Nike ad urges, we "just do it." What Kweisi Mfume has been using as leverage against the networks is the threat of boycotts.

Such boycotts would require a broad and intensive campaign--newspaper, radio, and television editorials and announcements; leafletting; sermons in the churches; community meetings; etc. But if the N.A.A.C.P. is really ready to put in this level of work, why half-step? Instead of using a boycott as mere leverage to try to force network executives' hands, the N.A.A.C.P. could use it as a means of changing African's viewing habits so that we substantially diminish the amount of t.v. garbage filling our heads.

As to the matter of our using our economic resources to develop and braodcast programs for beneficial to us, it is estimated that the African population of this country spent somewhere between $450 billion and $500 billion last year. So, **collectively**, as Omowale(Malcolm X) told us, we are rich, richer than rich." But this collective wealth, if viewed as an area of land, would resemble a vast plain, with many gorges, and a few mountains, with some of these mountains reaching extraordinary heights.

There are many of us who are middle-income wage-earners, some who are prosperous professionals, a large number who barely make it from paycheck to paycheck, a significant number who basically have no spending money at all, and a few who are living phat, phatter than phat. In this last category--the mountains--we can include such persons as: Oprah Winfrey, who reportedly has accumulated nearly a half **billion** dollars in personal and company(Harpo Entertainment Group and other holdings) wealth; Bill and Camille Cosby; Michael Jackson; Michael Jordan; and others, mainly in the entertainment(including professional sports). In addition, there are African-owned corporations that have done well in piling up the paper. The August '99 edition of UPSCALE Magazine lists, for example, B.E.T.(Black Entertainment Televisio) as having, as of July of 1997, a market value of $548 million and revenues of $154.2 million.

(Concluded on page 14)

FROM OTHER SOURCES

Teachers And School Administrators Introduced To History And Reality Of People Of African Descent

"Twenty teachers and educational administrators participated in KUFUNFISHA: MU's[Missouri Univ.] Black Studies Summer Institute held in July.

"KUFUNFISHA focuses on the African-American experience and is designed to introduce teachers and school administrators to the history and reality of people of African descent. With particular reference to the United States, said Julius Thompson, director of the MU Black Studies Program and its KUFUNFISHA Institute. Thompson and Professor Colia L. Clark, of New York, were core faculty.

"Professor Thompson's research areas focus on African American History in the 19th and 20th centuries, with a special concentration on the history of the South(and Mississippi); the Black Press; African-American literary and social history; Modern Africa, since 1900; and African American Literature, with a major focus on black writers since 1860...

"Clark is chair of Campus Action, a dynamic and committed human rights activist and intellectual of our day. She is a Pan Africanist citizen of the world, advocate for nonviolence and The Beloved Community...[She] is executive director of Humanist, Unity, Equity Rights and the Arts (HUERA), a consulting firm...

"'This interdisciplinary team contributed to the course's examination of the historical and contemporary experiences of African Americans from the African background to the present. The course examined how issues and perspectives of class and gender intersect with the Black experience', Thompson says..."

-from "KUFUNFISHA: MU Black Studies Summer Institute," pages 1 and 3, Fall/Winter THE AFRICAN-AMERICANIST(Univ. of Missouri at Columbia)

Africa-Related Web Sites

www.channelafrica.org--Channel Africa is an all-African news and information radio broadcasting service, serving African interests everywhere, harvesting news and information from the entire African continent and the world beyond and dedicated to the promotion of African development through the transfer of knowledge...

www.h-net.msu.edu/ africa--H-AFRICA is a member of the H-Net Humanities and Social Sciences OnLine consortium of scholarly lists. H-AFRICA encourages the interdisciplinary discussion of Africa's history and culture and African studies in general.

www.sas.upen.edu/African_Studies/Home_Page/WWW_Links.html Africa Web Links: An annotated resources list sponsored by the University of Pennsylvania.

www.prairienet.org/acas/--Founded in 1977, the Association of Concerned African Scholars(ACAS) is a group of scholars and students of Africa dedicated to formulating alternative analysis of Africa and U.S. government policy; developing communication and action networks between the peoples and scholars of Africa and the United States; and mobilizing support in the United States on critical, current issues related to Africa.

-from "The Village," page 7, Fall/Winter THE AFRICAN-AMERICANIST

Continuing Progress In Southern Africa Trade Negotiations

"Economic consolidation among the members of the Southern African Development Conference(SADC) region is progressing. Plans for free trade zone in the region are at an advanced stage.

"The free trade zone would help to correct the trade imbalance between Zimbabwe and its biggest trading partner, South Africa, which has long been a bone of contention. The Director of the South African International Trade Exhibition, the country's trade showcase, said delegates from several African countries would meet at this year's

exhibition in October to seek ways of establishing the agreement.

"The news to speed up the establishment of the zone comes at a time when Zimbabwe has just successfully negotiated the upward adjustment of quotas of several items exported to South Africa..."

-from "SADC Free Trade Zone Developing," page 13, Sept. ARM THE MASSES(N.Y., N.Y.)

Communications Group Releases Findings On Africans' T.V. Viewing Habits In U.S.

"As part of its continuous monitoring of African-American consumer attitudes and buying behavior, Burrell Communications Group has released findings on youth and adults from Wave II of its ongoing tracking study, the Burrell Barometer.

"'When looking at African-American consumers, it's vital to start with youth', said Al Styles, Burrell's director of research. 'Understanding African-American teens, their preferences, attitudes and buying behavior, is mandatory for marketers seeking to reach urban youth'...

"The Burrell Barometer found that African-American teens almost exclusively prefer televisions shows and motion pictures that prominantly feature African-American actors.

"'Martin' leads the list of favorite TV shows, followed by 'The Wayan Brothers', 'Moesha' and 'The Steve Harvey Show'. Most of the named programs air on the WB and UPN networks or are currently in syndication. The only non-African-American casted program cited as a favorite was the animated 'The Simpsons'..."

-from "Black Teen Media Preferences Monitored," pages 5 and 34, Dec. 9-Dec. 16 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Conference On Racism To Be Held By U.N. Next Year

"A group of African-American New Yorkers are preparing to take the age-old case of ongoing racism in the United States into the international arena.

"The United Nations World Conference on Racism is slated for the year 2001, and members of the December 12 Movement are already getting ready to make their case. The conference grew out of U.N. conferences aimed at human rights abuses such as the Israeli treatment of Palestinians and racially segregated housing in the Czech Republic. It will be held in South Africa, according to December 12.

"For the last year the group has been holding planning meetings in New York, Washington, D.C., Connecticut and Chicago to spread the word, outline concerns and make recommendations at the conference, said Collette Pean of December 12.

"Awareness and planning are needed, Pean said, because members of most U.N. states have representatives that bring their cases before the international body--but Blacks do not...

"At a planning meeting last month, dozens of participants considered 'Resolution: Reparations not Racism' for a group motto as they painstakingly plotted out how to address a seven-point U.N. agenda against racism and xenophobia.

"The agenda includes developing standard ways to counter racism and xenophobia, increasing international awareness, generating recommendations, ensuring funding for such projects and measuring progress..."

-from "U.N. Conference On Racism Slated For 2001," page 2, Nov. 11-17 N.Y. AMSTERDAM NEWS

Challenges Facing Nigeria's Obasanjo Administration

"When he ran for Presidency, Olusegun Obasanjo said he wanted the job in order to 'repair all the things that previous administration destroyed'. But six months into his tenure, he still faces a welter of problems...

"Obasanjo may have underestimated the magnitude of the problems facing the country. They spread from the violent agitation of minority ethnic groups in the Niger Delta and in the South West, to the slow response of the economy, and a worsening crime situation in Lagos, Nigeria's commercial nerve center...

"His worries have been...heightened by problems with the Yoruba-dominated Oodua Peoples Congress(OPC). This group, led by a medical doctor detained by late military dictator general Sani Abacha for demanding democratic reform, is alleged to have been behind several militant operations in Lagos...

"The state assemblies of Lagos Ondo and Ogun have all passed a bill calling on the president to urgently [convene] a sovereign national conference to which representatives of all ethnic nationalities will attend to discuss Nigeria's future.

"In the core Muslim states of the north east, problems of even graver implication have emerged. Much more delicate in configuration, the Zamfara state inauguration of the Sharia law as state judicial option but has been interpreted as the biggest threat to democracy in the country.

"Two other states are making arrangements to follow in the state's footsteps even as Christian groups have vowed to challenge the decision with the last of their blood...

"On the economic front, Obasanjo inherited an economy rendered defunct by two decades of poor economic management and flagrant looting of the treasury. This is gradually changing.

"While transparency and accountability are becoming the watch-words in government transactions, foreign creditors

and borrowers are becoming confident that the nation is getting back tod desired paths.

"At home the impact has been outstanding. Waste in government transactions has hit an all time low and efficiency gradually been enthroned with the privatisation of government parastatals that had previously drained the treasury...

"Another programme Obasanjo is pressing hard for is the anti-corruption bill...The first leg of this bill was Obasanjo's special committees set up to review all contract awards to determine their true value and scope of execution; all human rights abuse allegation[s] dating back to when Obasanjo was military head of state.

"To his credit has been the bold attempt to recover looted funds stashed away in several foreign banks..."

-from "Obasanjo--The Journey So Far," pages 20 and 21, Nov. 29-Dec. 5 WEST AFRICA(London, England)

Big Money In Prison Phone Businesss

"...Texas prisoners have no phone access. But many others do, especially now that there are 18 states which send prisoners out of their home state....Providing prisoners with even the limited phone services now available is a $1 billion...business. Last year in Virginia MCI Worldcom took in $12 million from prisoners' phone calls. The state got nearly $6 million of that. The state of Illinois got $12 million, California got $16 million. From 1994 to 1997, Massachusetts got $6.6 million. In 1998, Michigan got $15 million in prison phone kickbacks...

"In California, Hawaii and Virginia, the prison phone kickbacks go into the state's general funds. States such as New York, Florida, and Ohio put the kickbacks in 'inmate welfare funds' where the money is supposed to pay for such items as books and education programs. Michigan uses its kickback money to house state prisoners in county jails and boot camps and for electronic monitoring. New Hampshire put its kickbacks in a 'recreation fund' which has been

spent on items ranging from prison cable television, general facility upkeep, maintenance equipment, legal publications, and items for the visitors' room...

"Prisoners and their loved ones are uniting with a range of social justice organizations such as the American Friends Service Committee and CURE as well as the San Diego-based UCAN and even some state legislators(such as Vasconcellos in California and Sargent in New Hampshire). One sensible alternative developed by ETC campaign calls for providing pre-paid phone debit cards to prisoners. Boycotts and lawsuitws are also being pursued...

-from "Cell Phones," pages 1 and 2, Nov. COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.). Note: "ETC" is an acronym for "equitable telephone charges." The campaign is a project of CURE in Michigan.

Africans In U.S. Turning To Motherland For Spirituality

"As fear about hurricanes, global warming, and the threat of a massive Y2K technological collapse increases, many people who have gotten by without any particular religious structure to their lives are now searching for a spiritual anchor...Some African-Americans find the search leads them to the Motherland.

"African-based religions like Yoruba, Santeria, Candomble, Lucumi, and Vodou are grounded in the belief that a conncection with one's ancestors is integral to spiritual well-being. Worshipers dance, drum, and recite prayers, and sometimes messengers of God are said to come right into believers' bodies. For some, it's a whole lot more satisfying than sitting in church...

"'Many young African-Americans find black Christian churches are not meeting their needs', says Dr. Tracey Hucks, Ph.D., assistant professor of religion at Haverford College in Pennsylvania...While churches have spawned great civil rights leaders such as Dr. Martin Luther King Jr., some young people still think of them as the institutions that taught slaves to be humble and obedient. On the other hand, many Haitians say Vodou inspired slaves in Haiti to rise up against their French masters and fend off

Napoleon's army.

"For African-Americans trying to be black in this country, African religions offer a tangible connection to their past...

"Most African-based religions practiced in the United States originated with the Yoruba peoples in what are now the West African countries of Benin and Nigeria, thousands of years ago. When slave traders dispersed Africans throughout North and South America, Europe, and the Caribbean, the slaves brought their practices with them. Though they believed in only one God, Oludumare, they worshipped the Seven African Powers, known as the 'orishas' for help, and sometimes at rituals believers became possessed and went into trances.

"All of this terrified their white slave masters, who punished or killed slaves found worshiping. To disguise their religious practics, slaves pretended to pray to the same saints as their Catholic owners. That's how, in places like Cuba, 'orisha' worship evolved into Santeria...In Haiti, where blacks were enslaved by French Catholics, it became Vodou. In Cuba, Lucumi. In Brazil, Candomble.

"In the United States, it's hard to find authentic Vodou, Yoruba, or Santeria being practiced, unless you know where to look. Because they've been labeled 'Satan worshipers' or 'witches' for so long, adherents in the United States tend to keep their beliefs under wraps--holding ceremonies in run-down basements and city apartments and parks. But there are communities of believers in all the major metropolitan areas of the U.S., especially ones with large immigrant populations from Latin America and the Caribbean. It's estimated that there are more than 800,000 people practicing these religions in the U.S..."

-from "Mojo Rising," pages 190-196, Dec./Jan. VIBE Magazine(N.Y., N.Y.)

PUBLICATIONS

THE COMPLETE KWANZAA: CELEBRATING OUR CULTURAL HARVEST by Dorothy Winbush Riley(HarperCollins. 1996)--This is an authoratative reference and resource on Kwanzaa. Riley gives quotes, anecdotes, lists of supplies, and short stories for each principle, and it all culminates in menus and recipes for the ultimate "karamu"(feast).

MY FIRST KWANZAA BOOK by Deborah M. Newton Chocolate (Scholastic. 1999)--This colorful book guides children through a basic understanding of the history of Kwanzaa and its principles.

HAPPY, HAPPY KWANZAA by Synthia Saint James and Bunny Hull (Brassheart Music. 1999)--This coloring book and musical package imaginatively simplify the meaning of Kwanzaa for younger children.

KWANZAA: A CELEBRATION OF FAMILY, COMMUNITY AND CULTURE by Maulana Karenga (U. Sankore Press. 1998.)--Black-and-white photos from the first Kwanzaa celebration illustrate this book which provides an overview of the holiday, answers to frequently asked questions, and ways to celebrate.

KWANZAA: EVERYTHING YOU ALWAYS WANTED TO KNOW BUT DIDN'T KNOW WHERE TO ASK by Cedrik McClester (Gumbs and Thomas. 1996)--With answers to questions on food, fashion and daily festivities. This is an in-depth guide to celebrating the Afrocentric holiday.

KWANZAA FUN: GREAT THINGS TO MAKE AND DO by Linda Robertson (Kingfisher. 1996.)--This craft book for young and old presents easy instructions and pictures to show how to make items used in Kwanzaa celebrations.

NEW YEAR'S TO KWANZAA: ORIGINAL STORIES OF CELEBRATION by Kendall Haven (Fulcrum Resources. 1999.)--Truly an interactive resource, this multi-cultural storybook provides background information, original stories and suggested activities.

The above listing of books on Kwanzaa reprinted from the Dec./Jan. edition of AMERICAN VISIONS Magazine

The total of this money equates to **our** economic resources in the sense that it represents the sum of money a single African population in the U.S. makes and spends. But in another sense, these economic resources are only **ours** to the extent that we are willing to see our individual and company incomes as part of a **collective** wealth, are willing to spend and invest our money for our collective African interests, and are able to devise means of establishing spending and investment priorities for us as a collective.

"Kujichagulia" would translate into our determining, for our collective self, the roles we want television to serve in our lives and using our economic resources to establish and/or take control over a television-broadcasting system(s) that would be designed to meet our group needs. B.E.T., A.H.N.(African Heritage Network), etc. are steps in the right direction, though B.E.T. takes a lot of detours. But we have the money to control the technology required for our own television-broadcast system(s); enough electronics engineers, computer technicians, and other experts in broadcasting and related fields; and no shortage of "kuumba"(creativity) that could be generated by the minds of African writers, directors, and others.

What the N.A.A.C.P.-led efforts to put and maintain more color in the t.v. industry lacks, and what we collectively lack at present, is the will to "just do it" on our own. Our experience in this country--from the physical slavery of yesterday to the intellectual and psychological enslavement of today--has taught us to have a profound forgetfulness of our own power and to lack faith in our ability to harness it. What Mfume's "demands" are presenting us with is an important opportunity to ask the kinds of questions of ourselves that will help us restore the recollection of our power and give us the confidence to tap into it.

-Editor Note: "Racial" and other variants of "race" have been put into quotes because the idea of there being more than one human race is a faulty product of a European-supremacist("racist") imagination.

BACK IN TIME

Since the city officials wouldn't stop the Klan, we decided to stop the Klan ourselves. We started this action out of the need for defense because law and order had completely vanished; because there was no such thing as a 14th amendment to the United States Constitution in Monroe, N.C. The local officials refused to enforce law and order and when we turned to Federal and state officials to enforce law and order they either refused or ignored our appeals.

Luther Hodges, who is now Secretary of Commerce, was the Governor of North Carolina at that time. We first appealed to him. He took sides with the Klan; they had not broken any laws, they were not disorderly, he said. Then we to President Eisenhower but we never received a reply to our telegrams. There was no response at all from Washington.

So we started arming ourselves. I wrote to the National Rifle Association in Washington which encourages veterans to keep in shape to defend their native land and asked for a charter, which we got. In a year we had sixty members. We had bought some guns too, in stores, and later a church in the North raised money and got us better rifles. The Klan discovered we were arming and guarding our community. In the summer of 1957 they made one big attempt to stop us. An armed motorcade attacked Dr. Perry's house, which is situated on the outskirts of the colored community. We shot it out with the Klan and repelled their attack and the Klan didn't have any more stomach for this type of fight. They stopped raiding our community. After this clash the same city officials who said the Klan had a constitutional right to organize met in an emergency session and passed a city ordinance banning the Klan from Monroe without a special permit from the police chief.

Excerpted from Robert Williams' NEGROES WITH GUNS(1962)

ANNOUNCEMENTS

The first international Black Panther Film Festival("to capture the imagination of a new generation") will be a non-competitive cultural even held in New York at City College in January of 2000. This festival will screen rarely shown films and videos that reflect that spirit of liberation, some from 1968 or 1971, others produced in the last few years. In addition, panel discussion with filmmakers and young artists will examine the creative legacy inspired by the Black Panthers. For more information, contact It's About Time Committee; P.O. Box 221100; Sacramento, CA.; 95822.

CONVICTIONS is an edited volume of essays, personal narratives, poems, short stories, and letters by people of Afrikan descent that seeks to explore various dimension of the prison experience. The contributsors are prison inmates, ex-inmates, prison guards, attorneys, and family members of those who are and/or have been incarcerated. We welcome autobiograhpical essays, journal entries, experimental prose and memoirs. We want work that is serious, sobering, humorous, erotic, introspective, investigative, and political. We are NOT looking for editorials. We welcome well written and well thought out essays/narratives written in a language that is accessible to an intergenerational and culturally diverse audience. All work must be received by January 15, 2000. We intend to offer payment for all work selected for publication, however, the monetary amount will be determined by the provisions of the final book contract. You may submit up to five written pieces and/or up to five photographs. Askhari Johnson Hodari, Ph.D. and Nandi Sojourn-Asantewaa Crosby, Ph.D. will serve as the CONVICTIONS editors. For more information, write to: CONVICTIONS Editors; P.O. Box 3040; Gaithersburg, MD.; 20885.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah(Kenny Walker)

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti(Kevin McGee)

Akapo(Treasurer) - Jelani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa